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DAS APOSTOLISCHE SYMBOL. Seine Entstehung, sein geschichtlicher Sinn, seine ursprüngliche Stellung im Kultus und in der Theologie der Kirche. Ein Beitrag zur Symbolik und Dogmengeschichte. Von FERDINAND KATTENBUSCH. Erster Band: *Die Grundgestalt des Taufsymbols*, pp. xiv + 410. Zweiter Band: *Verbreitung und Bedeutung des Taufsymbols*, pp. viii + 1061. Leipzig: Hinrichs, 1900. M. 23.

THIS is the culmination of a long series of investigations, begun by Erasmus, carried forward by Vossius, Ussher, Voetius, and King, among the older scholars, and completed by Caspari, Zahn, Foulkes, Swainson, and Harnack. The traditions of German thoroughness are well preserved in this elaborate treatise of almost 1,500 pages on a document of fifty-eight words! One shudders to think of the possible results, if German erudition shall thus wreak itself in turn upon all the documents of Christian antiquity. The industry of the author is overwhelming, his familiarity with details is bewildering, and he has woven about his sufficiently prolix text such a mass of notes and dissertations and appendixes that even a diligent student frequently loses his way altogether. As for a casual reader, if there were any danger that such would ever look into the book at all, he would simply be unable to make head or tail of it.

The first volume is devoted to an examination of the origin of the creed. Beginning with an introductory critical survey of the history of research, and the literature that has gathered about the creed, in which he is careful to give due praise to the labors and discoveries of his predecessors, Dr. Kattenbusch then sets forth the method he purposes to follow in his own investigation. The first step, he says, is to seek among the numerous transmitted forms of the creed an original form. The next is to arrange the other forms of the symbol in groups, smaller or larger, and then establish the relations of the various groups with the stem-type or mother-symbol.

Having thus cleared the way, the author addresses himself to the first great question, the ground-form or type of the Apostles' Creed. This he finds in the ancient symbol of the Roman church, and, as a standard or norm of comparison, he takes this as given in the commentary attributed to Rufinus. He wastes little time or space in discussing the authenticity of this work, in which he is quite right; for his purpose it makes no difference whether the commentary is rightly ascribed to Rufinus, or was written by another; it is, at any rate, a document of the fifth century, and gives a symbol in use in the Church

of Rome in the fourth century. But one could wish that it had not been so easily assumed that this is the original form of the creed. That is not to be granted without strong proofs, and proofs Kattenbusch does not trouble himself to give. This is the weakest feature of his book. A tithe of the industry and learning that he has bestowed on points of far less importance would have been sufficient to establish or disprove his assumption. Probably it would have been disproved, for it is difficult to reconcile the references to the creed, and the quotation of some of its clauses, by Tertullian and Irenæus, with the theory that Rufinus gives the earliest form.

The first main division of the first volume is given to a comparison of the old symbol (R) with other Western versions of the creed, and with great ingenuity and considerable conclusiveness it is shown that R is the original of all these recensions. The second division is devoted to a similar examination of the Eastern forms. Here, too, the author finds conclusive (to him) grounds for holding these forms to be dependent on the Roman symbol. There is room for more difference of opinion on the real conclusiveness of Dr. Kattenbusch's investigations at this point. He confesses himself to be frequently at odds with Harnack on points of detail, and his entire results are disputed by Zahn and Caspari. Close comparison shows, however, that here he has really investigated; while Zahn, at any rate, has taken things for granted, and Caspari has passed over the question lightly. On the whole, therefore, one is inclined to accept, as fairly proved, our author's view that these Eastern recensions began in Syria and Palestine, and that there is no existing form in the East that can be regarded as the original type. By a process of exclusion, therefore, we reach the conclusion that all the Eastern recensions were derived from R.

The second volume considers the circulation and importance of the symbol, in eleven chapters and a conclusion. First the legends relating to the composition of the creed are discussed; then four chapters are devoted to a most thorough and exhaustive examination of the testimony of the ante-Nicene Fathers. Chap. vi discusses at great length, including various appendixes, the circulation and acceptance of the creed in the East. Chap. vii is one of the most interesting of all, being given to the tracing of the creed back to its origin. This the author finds, as to substance, to be the New Testament; and, as to form, he holds that a baptismal symbol, essentially identical with the historic creed, was in use in Rome from the year 100. This is pushing back the date a half-century farther than most scholars would probably be

willing to admit. In saying that the origin is, as to substance, the New Testament, Kattenbusch means that R is an expansion of what was probably the earliest of all baptismal symbols, Matt. 28:19; these three clauses being filled out with a statement of facts from the gospels. These additions, he holds, were made for a practical, didactic purpose, rather than a dogmatic—to instruct converts and confirm faith, rather than to antagonize heresy. To this theory Dr. McGiffert has recently taken exception, and ingeniously argued that many of the clauses bear evidence of having been added to contradict the heresy of Marcion. Chap. ix is the longest and the most elaborate of all, being a commentary on the historic sense of R, each of the twelve clauses being subjected to a critical exegesis that leaves nothing to be desired in minute thoroughness and multifarious learning.

Chaps. x and xi are devoted to the history of the creed and the development of the *textus receptus* (T). Here Dr. Kattenbusch follows pretty closely in the footsteps of Swainson, who has indisputably shown that the added clauses are of Gallic origin. The indefatigable industry of the author, however, has enabled him to make additions to our knowledge of substantial value, even here where there seemed little to be accomplished by further investigation. Each of the added clauses or phrases or words also receives the same critical study that was earlier bestowed on the original text.

It must be plain that to make a really critical examination of a work so extensive in plan and so crammed with detail would involve the writing, not of a notice, but of a book. Instead of attempting the impossible, one will do better to add a brief résumé of the author's general conclusions:

(1) R is the source, type, mother-form of all the baptismal symbols. This follows from an inductive study of all existing forms. The only doubtful case, as already noted, is that of the Eastern group. (2) He has made it a chief object rightly to value R in its form and content. That symbol is a historically defined, qualified summary of the nature of Christianity. This interpretation excludes a dogmatic purpose, such as produced the Nicene creed. (3) R originated at Rome as early as the year 100, as is shown by the quotations made by Marcion and Justin.<sup>1</sup> (4) The line of circulation was: through West by way of Gaul and Africa; in the East by way of Asia Minor, Syria, and Palestine, and lastly Egypt. (5) Where R was not received, shorter or longer baptismal confessions were used, either merely Trinitarian, or with additions concerning the church and the Christian hope, possibly at

<sup>1</sup> Dr. McGiffert maintains that there are no quotations in Justin, and those of Marcion prove something quite different from this conclusion of Kattenbusch.

the close a clause on the value of baptism. (6) In the West R and its variations were known as the *regula fidei*, a term that is applied in the East only to Scripture. (7) Generally the symbol was regarded as a *sacramentum*, and hence an especially sacred character was attributed to it. (8) and (9) T assumed its present form in the West, through the general use of the Carolingian Psalters, in which it was inserted.

Of these conclusions all but (2) and (3) may be said to be all but universally accepted, and nearly all scholars accept (2). Of course, there are many questions of detail, which there is no space here even to mention, on which there would be much contention. What no scholar will do is to withhold his admiration for a work so comprehensive and exhaustive. It takes at once, and is likely long to hold, the place of the great monograph on the subject.

HENRY C. VEDDER.

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THE APOSTLES' CREED. Its Origin, its Purpose, and its Historical Interpretation. A Lecture, with Critical Notes. By ARTHUR CUSHMAN MCGIFFERT. New York: Scribner, 1901. Pp. vi + 206. \$1.25, *net*.

MCGIFFERT ON THE APOSTLES' CREED. A Paper Read before the Lutheran Society for New Testament Study, New York. By JOHN A. W. HAAS. Philadelphia: Lutheran Church Review, 1902. Pp. 18.

DR. MCGIFFERT'S work is always marked by careful, exact scholarship; and it is needless to say that these qualities distinguish every page of this book, which is not a popular homiletical treatise, but a historical study. The lecture is only a statement of main conclusions, the reasons for which are given in the critical notes occupying fully five-sixths of the whole treatise. Dr. McGiffert's conclusions are, in the main, as follows: The current Apostles' Creed is an enlargement of the old Roman Symbol, used in the Roman and adjacent churches in the fourth century. This Symbol was originally written in Greek, at Rome, about 150-75 A. D. Not known to Justin Martyr, it was well known to Irenæus and Tertullian. It originated in the desire to specially emphasize points of the common Christian faith, which were called in question by heretics, particularly Marcion. Its general outline was determined by the baptismal formula, which had then been long in use. The original text of the Roman Symbol was somewhat briefer